THE LUTHERAN Witness

Y 1, 1951

THE LUTHERAN CHURCH - MISSOURI SYNOD

533 S. KENILWORTH AVE. — TELEPHONE EUCLID 1114

OAK PARK, ILLINOIS

OFFICE OF THE PRESIDENT
THE REV. J. W. BEHNKEN, D. D.

Dear Fellow Lutherans:

Our Armed Services Commission has asked the Board of Directors of Synod for permission to approach our people for a special collection on the traditional Mother's Day, which this year falls on the Festival of Pentecost.

The Board of Directors readily granted this request. We realize that increasing numbers of young men and young women from our congregations are being called to military service. There are very few of our congregations that have not been called upon to offer a special prayer for one or more of its members who were called to the colors. Some of our fellow Lutherans fought on the battlefields of Korea, some were wounded, some brought the supreme sacrifice. These are startling facts which speak in unmistakable language. God is calling us to repentance, to more fervent prayer, and to more whole-hearted support of His work.

During World War II we resolved: "They shall not march alone." We provided chaplains, maintained service centers, supported service center pastors and contact key pastors, furnished much good wholesome literature, etc. Shall we do less for the men and women in the service today? And what about the many fellow Lutherans in veterans' hospitals? Shall they be forgotten? Shall we not resolve: "They shall not lie there alone?"

May the Holy Spirit, whose outpouring we celebrate, enter our hearts anew and move us to consider these things seriously, to pray fervently, and to give generously!

Yours in Christ,

J.W. Behnken

J.W. Behnken

TELEPHONE
DISTRICT 5900

ARMED SERVICES COMMISSION

OF THE LUTHERAN CHURCH - MISSOURI SYNOD

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To the Members of The Lutheran Church - Missouri Synod

Dear and esteemed Fellow Christians:

Once more our nation is face to face with a crisis.

Once more a great religious dislocation is in progress.

The religious faith of forty thousand of our Synod's young manhood is involved. And that faith must be preserved!

The Government is doing much to bring religion to bear upon the Armed Forces of our nation. It looks to our churches for a supply of chaplains. Local civilian pastors and local congregations are also being enlisted in ever-growing measure.

Present plans do not call for the large service centers operated during World War II, but provisions are being made for service offices for referral purposes in communities near large concentrations of Armed Forces.

We are concerned principally with a spiritual service, with major emphasis on personal contacts and counseling, with the largest possible use of existing local congregational facilities.

Presumably the present Government program will span quite a number of years, and it will be our endeavor, from the very outset, to map out and carry on our task as economically as possible.

Names and addresses of men and women in the Armed Services will be forwarded from our Washington office to the respective chaplains and contact pastors. Each member of our Synod in the Armed Services will receive a service prayerbook and every month a copy of our publication Loyalty.

The work of your Commission is the work of your Church. The Church must rise to the testing it is being made to undergo. As citizens, our country calls upon us to make sacrifices for building up areas of strength. As Christians, God calls upon us in this national crisis to bring sacrifices for the work of the Church. For this work the Church has been entrusted with the Gospel. The Gospel ministry of the Church can so lead, guide, and strengthen the men and women in the Armed Services that they will hold fast to the religious teachings they have learned at their mother's knee, in the parish school and Sunday school, in the catechumen class and in church, that under the banner of the Captain of their salvation they will live happy, fruitful, victorious lives.

To provide this Gospel ministry is our God-given privilege.

In all sincerity,

Paul L. Dannenfeldt

Paul L. Dannenfeldt, Chairman
ARMED SERVICES COMMISSION

By

RICHARD R. CAEMMERER

HE POWER OF THE SPIRIT

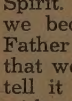
dn't it be wonderful if the ristian Church were the most ul thing in the world? When k at crime and war running , don't we often say to our- "Now, if the Church were one werful organization, couldn't it top to it, and fast?" ny a church member looks at gress that his own congregation ng in a neighborhood and thinks ly: "If we just had a nicer g, we could do a better job. If t had more money, we could do work. If our people just came rch better and contributed bet- erything would be fine."

disciples of Jesus, in the days ministry, had the idea that He ing to make Israel the ruler of rld. They even debated about aces of honor in His throne They were terribly depressed He was crucified, for they felt his goal of an earthly govern- and nation was impossible. He rose from the dead and they be with Him again, they asked again: "Lord, wilt Thou at this restore again the kingdom to ?" (Acts 1:6.)

ey had minds something like they had the feeling that some- ne one thing that succeeds in the is powerful organizations. r Lord told them that it is alto- up to God when the time is to that there will be only one rule men, namely, the rule of God — and that time is the end of the world, the Last Judgment. But meantime Christians are still to have a power! They are to have tremendous strength! "Ye shall receive power!" (Acts 1: 7-8.) To Pilate the Lord Jesus had said, not long before: "My kingdom is not of this world; if My kingdom were of this world, then would My servants fight that I should not be delivered to the Jews; but now is My kingdom not from hence." (John 18:36.) Do you notice how Jesus uses that word "kingdom"? He isn't talking about a place or saying that He will have nobody to rule over until in the after-life. But He is saying that His power for rule does not come from human power, from the force of human arms and organizations.

Hence He told His disciples before and after the Resurrection what their power was to be. "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me" (Acts 1:8). Jesus went so far as to forbid the disciples to leave Jerusalem after His ascension until they would get that promise of the Father, the gift of the Holy Ghost. (Acts 1:4-5.)

Christians tell themselves that they have the Holy Spirit because they believe in Jesus Christ. "No man can say that Jesus is the Lord but by the Holy Ghost." (1 Cor. 12:3.) That's correct. The Holy Spirit comes to us through the Gospel and through holy Baptism, and He gives us the power to believe in Jesus Christ as our Savior. Every person that is a true Christian has the power of the Holy Spirit. But the Spirit is there so that we become witnesses! Our heavenly Father pours out His Spirit upon us so that we pour out upon our world, and tell it about Jesus Christ, and plead with men to belong to God, since Jesus has redeemed them.

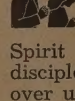


When we look at our Church, we sometimes get the feeling that it is coming short in this basic task of witnessing. Perhaps we are wrong. Perhaps there is a great deal more of it going on than we realize. After all, every time that a mother tells her baby about Jesus, or a young couple talk to each other about Jesus, or a neighbor talks over the garden fence about Jesus, that is witnessing. It doesn't necessarily show in the statistics of church membership. It doesn't even show in the contributions to missions. The witness of Christians is first of all a person to person matter, and so there is much more of it than we can see.

Just the same, we sometimes think there should be more. Our neighborhoods in our big cities have many Christians in them, and still there are so many people that don't seem to know about the Lord Jesus. What is holding the members of the Church back from their witness?

Maybe they aren't waiting enough for the Spirit!

You see, when the disciples were told to wait for the gift of the Spirit, they did not just go about their business and hope that magically the Spirit would suddenly arrive. But they waited watchfully! They were together, talking to each other about the Lord Jesus and praying to the heavenly Father for His promised gift! They needed that Spirit because the forces of evil and of unbelief were closing in about them, and they needed courage and determination. Hence they were looking for the Spirit, hard! They were telling each other about their need of Him, and together they were looking for His coming.



That is the kind of waiting that all of us should be doing. Many a Christian imagines that because he can turn in his Bible to Acts 2 and see how the Spirit was poured out over the first disciples, He is thereby poured out over us too. But that isn't at all true. Each generation needs to get Him anew. Each group of Christians has to do a new job of waiting for His power. Each congregation of Christians has to work together hard, through pondering the Gospel promises of Christ and through mutual aid and through common contemplation of Christ, to have His outpouring occur in their midst. Each congregation today needs to face frankly the question: "Has the Spirit been poured out over us?" And then it has to say to itself: "God will give us the Spirit as we apply ourselves to the Gospel of the Cross through which He comes."

Again the young men and women of the churches are going forth to war. But more than that, they are going forth to witness! For wherever they go, their Lord and the Spirit within their hearts go with them. Let's be busy that today and in the years to come the prophecy of Joel may come true, the prophecy of Pentecost: "I will pour out My Spirit upon all flesh . . . upon the servants and upon the handmaids in those days will I pour out My Spirit."

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War is evil. Can a Christian take part in war? Our Church has a global program to help preserve Christian faith and character in its war-ensnared youth.

KEEP THEM FROM THE EVIL

By PROF. OTTO E. SOHN

"Life is real, life is earnest." It confronts us not only with joys and pleasures, but also with sorrows and distressing problems. One of the most serious of these is the problem of war.

War is an evil, a bloody, devastating, soul-convulsing evil. Not only does it wreak ghastly destruction upon human life and property, but "it involves compulsory enmity, a diabolical outrage of human personality, and the wanton destruction of truth. War is a particular demonstration of the power of sin in this world and a defamation of the righteousness of God in Jesus Christ and Him crucified. No justification of war must be allowed to conceal or minimize this fact." (Oxford Conference, 1937.)

In war, as in the matter of marital discord and divorce, at least one side is guilty of transgression. Both sides cannot be right. Neither can there be a slaughter of human lives and the devastation of homes and farms and industries without at least one side bearing the guilt and responsibility. For both life and property of man enjoy divine protection, as the Fifth and Seventh Commandments declare.

God Rules

On the other hand, the sovereign God, who alone has the right to terminate the life He has given, has entrusted to His handmaid, civil government, the power of life and death; not indeed absolutely, but within certain limitations. Not only was the death penalty prescribed in certain criminal cases during the Old Testament theocracy, but the New Testament clearly states: "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. . . . He [the government] beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil." (Rom. 13:1, 4.)

There seems to be little question in the minds of men with regard to the government's use of this power through its police force. Surely, no thoughtful citizen, let alone a Christian man, would attempt to justify arbitrary killing on the part of a policeman. The peace officer who wantonly and in cold blood injures or slays an innocent citizen or, let us say, who deliberately shoots the murderer whom he has just captured and manacled — unless his life is still endangered — is a murderer. No right-minded citizen would think of shouting "murderer" at the officer who at the risk of his own life saved him from injury or sudden death at the hands of a bandit. Nor would a Christian congregation bar such a man from membership or expel him because of the drastic action he was compelled to take in the line of duty.

War as Police Action

The military forces of a country may properly be said to constitute a large police force which copes with problems which are beyond the reach or scope of municipal authorities. They uphold law and order on the larger scale and are a defense against aggressors. From this point of view a justified war is a police action on the national or international level. Hence, if a Christian may with a good conscience serve on a police force, should it be wrong for him to be a soldier? The Augsburg Confession (Art. XVI) bluntly asserts: "It is right for Christians to engage in just wars, to serve as soldiers." And it has clear Scriptural warrant for this assertion. When a group of Roman soldiers asked John the Baptist what his plea for repentance meant for them in terms of God-pleasing fruits, he answered: "Rob no one by violence or by false accusation, and be content with your wages" (Luke 3:14 — Revised Standard Version). He did not demand that they apply for a discharge. Furthermore, the faith of a newly converted Roman officer at Capernaum was cited by Christ as surpassing any to be found in Israel. Another centurion, Cornelius by name, was commended by God's holy angel for the prayers and alms he had offered. Neither of them was required to resign his commission in order to retain his membership i kingdom of heaven.

In view of these facts the Lut Church even now does not t pacifistic position with respect to It by no means condones wanto gression or brutal injustice, muc does it question or condemn government's divinely granted p to wield the sword for the suppr of violence or lawlessness. He, t fore, who disagrees with this pos who denies that the constituted au ities possess such power of life death, and who refuses to bear in warfare, cannot make his appe Holy Scripture or conscience unl is unmistakably evident that his c try is engaging in an unjustifiable If, however, such evidence is lac he must trust the judgment o government and not refuse mil service. But if a given war is pl unjustified, he will rather incur government's displeasure than vi his conscience. A Christian will r suffer wrong than do wrong.

Our blessed Savior was deeply cerned about the spiritual welfa His loved ones. On that eventful n of His betrayal, when the powe darkness were making an all-out slaught against Him, He addressed Father: "I pray not that Thou sho est take them out of the world, that Thou shouldest keep them f the evil" (John 17:15). It was His that not one of those whom the Fa had given Him should be lost.

In the spirit of this prayer our loved Church, as it so freque serves as the Lord's instrument relieving the needs of His suffe children, has steadfastly determine do all in its power to safeguard youth in the Armed Forces, to munize it as much as possible aga the brutalizing ravages of war, with God's help preserve their Ch tian faith and character intact. It hardly be necessary to review in d the almost global program initiated the Church in the past war to keep young men and women in touch v the Word and the Church by mean appropriate Christian literature. need we enlarge upon the tireless self-sacrificing services of love r dered by our many chaplains civilian pastors as well as hundred consecrated Christian men and wo who under the direction of the Chu gave unstintingly of their time effort to provide physical and spiri

(Continued on next page, column 3)

Chaplains bring the peace of God, which surpasses all danger, strife, emergency — even death.

fort in the Hour of Stress

By the
REV. O. C. BUSSE

In Remembrance of Me: Also in Korea

Blackened, bullet-scarred wall is mute testimony of previous events in the dungeonlike chamber where Chaplain Martin W. Baumgaertner, Richmond, Va., offers Holy Communion to members of the Fifth Air Force Communications Detachment, November, 1950
(Official Department of Defense Photo)

nister to the youth of our h in the most critical period of res; to bring the Church and ed ministrations to young men nen who are willing to endure ns and even death that their nd their loved ones may live lom and security; to regain ers and win others for the kingdom, this is the privilege who are permitted to serve urch and country in the chap- f the Armed Forces.

nple after example may be it of the experience of our s chaplains to illustrate how uence of God's Word is brought young men and women in the their greatest need.

as Christmas Eve of 1944. The Battle of the Bulge was raging s fury. The largest convoy ever e the States was to sail at on Christmas morning. Every vessel had been pressed into The thought of being absent ome on this happy evening, with the prospect of meeting ace to face within a very short aused the men's spirits to sink est ebb. Accompanied by a and carrying a small Christmas e visited all ships that had no n aboard and conducted serv- every place where the men uddled together. Never shall we ow the men sang and listened, v they expressed their gratitude peace and comfort of the Christ in this darkest experience of ves. Suddenly our final service errupted by the announcement e hour of departure had come. dly a mimeographed copy of the nas message was distributed to en. . . . Some weeks later a arrived from a Lutheran ser- of this last group. It read: Chaplain: During a lull in battle sitting in the woods on a tree and have just finished reading the sermon you handed us be- ailing on Christmas morning, want to tell you what comfort given me. If God spares me, I get back to the States, I hope can thank you personally."

lain, I Have Changed My Mind"

route to Newfoundland early in ber, 1942, we were calmly sail- ng in subzero temperature when ly at 10 P. M. on the second night at sea there was a tremendous jolt that floored most of us. Summoned to our stations by the general alarm, we were informed that a torpedo had ripped a large hole beneath the waterline into our ship. As the men fearfully awaited the command, "Abandon ship!" I offered a prayer over the ship's communication system and spoke on the basis of these words: "The eternal God is thy Refuge, and underneath are the everlasting arms" (Deut. 33:27).

God graciously spared us. Two days later our ship limped into Halifax Harbor so badly damaged that it was laid up for six weeks in dry dock. As the men debarked, many took time out to express their gratitude for the comfort given them in an hour of great peril. Shaking my hands, a colonel said: "Chaplain, I never believed in prayer, but I have changed my mind."

Another unforgettable voyage was the one in which the destroyer *Ingraham* exploded as a result of a collision. Its entire complement, save ten, were swallowed in a watery grave. In a memorial service the next morning I spoke on the words of the Savior: "Be ye also ready." At the conclusion of this service three men expressed their desire to learn more about the Christian faith. After hours of instruction it was my privilege to baptize and confirm them on the high seas. One of them was later killed in action, and the other two are still actively connected with our Lutheran Church.

"Teach Me to Pray"

Priceless as is the chaplain's opportunity to preach the Gospel of a Savior's love to men in the hour of need, so also is the privilege of mingling with these men and giving them counsel and advice concerning their many perplexing problems and troubles. How freely and without hesitation they speak to you of that which troubles their conscience and disturbs their peace of mind! There is the medical officer returning from overseas, who asked: "Chaplain, teach me how to pray. A soldier, dying on the battlefield, asked me to pray for him, and I had to tell him that I did not know how to pray. I am determined that this shall never happen to me again."

There is the wayward Lutheran soldier, dying by degrees of internal injuries and cursing and blaspheming as I endeavored to minister to him. Yet several hours later that soldier faintly whispered to me, as life was ebbing away: "Tell Mother I died in Jesus' wounds!"

Words of Life

The war is over. As we bade the men farewell when they left the States, so we were there to greet them coming home. The ship is docked. On the crowded decks is one who expects to leap into the loving embrace of his wife, whom he has not seen for over three years. But I must convey the sad message that his wife had been killed but yesterday in an auto accident en route to the port of debarkation. Thank God that I could also comfort him through Him who is the Resurrection and the Life!

Rich, indeed, are the opportunities of sowing the seed of the everlasting Gospel in time of war and national emergency.

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The Rev. O. C. Busse, a member of the Armed Services Commission and pastor of St. Paul's Church, Decatur, Ind., served as camp chaplain in World War II, on a troop transport, and at a port of embarkation.

KEEP THEM FROM THE EVIL

(Concluded from previous page)

refreshment to our young men and women in uniform. It was, indeed, a notable service of love, and let us not fail to add, recognized by our Government as a distinct contribution to the well-being of our nation.

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The Rev. Otto E. Sohn is a member of the Armed Services Commission and Professor of Pastoral Theology, Concordia Seminary, St. Louis, Mo.

The Armed Forces a Fertile Mission Field

By CHAPLAIN J. FLOYD DREITH
Post Chaplain, Oceanside, Calif.

Recognizing the special mission opportunities of military service, Chaplain Dreith entered the service fourteen years ago, two years after Synod's Army and Navy Commission was organized.

Military Service Takes Spiritual Adjustment Too

(Top) "Tell it to the chaplain." (Be "Religion in the Navy" and "Taking mand of Your Life" are two of the le by Chaplain H. C. Albrecht to new recruits at Naval Training Center, Lakes, Ill.

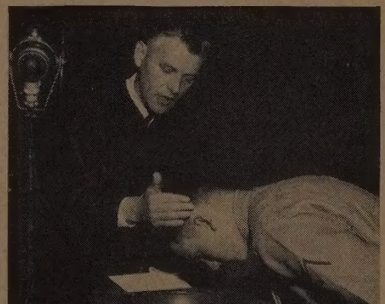
(Official United States Navy Photogra

Seldom have people looked upon the military service as a special mission field, but the experience of the past few years indicates that there are few fields wherein God's servants labor with greater blessing. Humanly speaking, there are many reasons for this success. One certainly is the fact that the military has certain features which resemble closely some characteristics of the Kingdom of God on earth.

One of the first lessons which the recruit must learn is the necessity of obedience, even to orders he may not understand. He must proceed to a great extent on faith, faith that someone higher up knows what he is doing. The mind adjusted to the requirements of faith in the service finds that our Lord's demands for faith in an allwise, almighty, and loving God is but a similar demand directed to the One in whom alone all faith is completely justified.

The service is built upon respect, respect for the authority and responsibility of those in command and, by them, upon respect of the rights, privileges, and well-being of those under their command. The traditional salute is but one method of expressing such respect. It is no surprise to the chaplain when he encounters that same respect not for himself, but for Him whom he represents. Even that serviceman who still is irreligious and profane will reveal some respect for the things of God. This respect frequently becomes the fertile soil in which the seed of God's Word falls. The rank of an Army chaplain can gain him a hearing before some who would not accord any attention to a civilian pastor.

Sometimes the very organization of the service lends itself admirably to missionary endeavor. Jim, who came to the chaplain after a service seeking to know more of Jesus, was no exception. The interview revealed that Jim had never attended church or Sunday school (America, America, how many there are of these!) until he joined the Navy. The compulsory attendance



Into the Kingdom

Required contact with new recruits at the San Diego Marine Base gives Chaplain O. D. Herrmann opportunity to lead young men to the knowledge of their Savior

at divine services during his first weeks at "boot camp" was his first exposure to the preaching of the Gospel. Christ was still knocking. It is significant that one of our chaplains confirmed 175 such young men in one year at a Navy training center.

"Go and see the chaplain," the sailor is told when he "gripes" about some real or fancied wrong. The chaplain is the only one aboard ship who is interested in the bluejacket's personal problems and at the same time is in a position to help him. So, assured of sympathy and help, he comes. His problems may involve service difficulties, finances, marital dissensions, moral turpitude, or spiritual need. Whatever the problem, the basic difficulty is usually a spiritual one, which is not only the chaplain's challenge, but also his opportunity.

These and many other factors constitute the Macedonian cry of the Armed Forces to "come over and help us." Combat only serves to intensify the need and magnify the opportunities. One chaplain, just retu from Korea, notes that "You' marked man over there. The want you around. It is a most g fying and humbling experience, ticularly when you realize that not you, but (pointing to the cro his collar) THIS to which they l

Particularly in combat one a deeper appreciation of the Gosp Jesus Christ as the power of God power not only to save men t eternity, but also to acquit thems as men at a time when souls shaken to their uttermost depths. Church's emphatic insistence on Gospel as the only cure for sin souls constitutes her fitness for call of the Armed Services. God that our Church and her represe tives may be worthy of the opport ties and equal to the challenge.

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I Will Not Fear

Although the way ahead is dark
And rumblings full of hate are
I will not fear tomorrow's storm
Nor cringe before its darkening c

For God's own hand still reaches ou
To lead earth's people in His path
A shield for those who are His own
A fortress sure against man's wra

The thundering guns can never dro
A silent prayer within their din;
Although they deafen earthly ears,
They fade where fervent prayers b

I will not fear the way ahead
Nor pause to scan the way behind
But walk each day in faith and ho
Safe in the grace His love desig

Mapleton, Minn. MILDRED OFFER

Beyond Call of Duty

Maj. A. P. von Schlichten (center), former Wetzlar Military Post chaplain, is shown as he checked over Christmas gifts for needy German youngsters with Col. O. L. Davidson (right), Wetzlar Military Post commander, and two German workers. The chaplain yearly arranged for distribution of thousands of gifts of food, clothing, and toys to assure a happy Yuletide for underprivileged youngsters of the Post area (U. S. Army Photo by Muni)

Happy Landings!

Each branch of the service has its special problems; the chaplain provides human understanding and God-given assurance (Air Force Photo)

rving an Air Force Congregation

By CHAPLAIN (COL.) MARTIN C. POCH

"The churches of America have given men of honor, character, and integrity as chaplains and are an indispensable part of a team for the defense of American ideals."

— assisting in the solution of onnel problems at Headquarters, F. . . . A week from today — nding a night fighter unit in overseas.

morning — breakfast and a ood-by to the family. . . . This a bombing mission over enemy y. . . . This evening — dinner e family and a pleasant evening e again. What complex situamong the lives of Air Force per- and their dependents are by such a life! In addition there cial problems that arise in the ay activities of those dealing e speed and intricacy of modern ver. These problems are global r extensiveness and yet intensely al, since they affect the indiwithin the Air Force. In other the Air Force chaplain has an l mission.

s mission the chaplain carries a large extent in the ordinary religious services wherever Air ersonnel are stationed. Whether bases in the United States or es overseas, the chaplain gives ow airmen a message that offers ght answers for the spiritual ns that arise in any situation r tense existence. Through percounseling and the administraf the Sacraments the chaplain the same message to bear on the individual airman and his family. The chaplain, under God, can make a real contribution in spiritual leadership and spiritual guidance far beyond the men of his immediate charge.

The chaplain also has the opportunity to help his "Air Force congregation" look beyond itself by rendering humanitarian services as the need arises. The contribution which Air Force chaplains have made in taking care of orphans in the Korean conflict, contributing money and material to save the lives of these poor war refugees, has attracted popular attention on the radio and in the press. Operation "Orphan Annie" and Operation "Kiddie Kar," which eventually removed these destitute youngsters to a safer haven, will long be remembered. The thoughtfulness in air-dropping Christmas gifts with a Christmas message from the chaplain to isolated units in Newfoundland, Labrador, and Greenland is another evidence of deep interest in the welfare of the individual. These items are taken from the unusual.

Many also are the activities which never make the headlines — the meetings night after night with a stubborn individual — the cementing of strained interpersonal relations. At times heartrending individual conferences set off a chain reaction that keeps the chaplain busy for many a day. Such are the contributions of the Missouri Synod chaplains in the Air Force — four regular career Air Force chaplains, fourteen Reserve chaplains on duty, and nineteen Reserve chaplains on call whenever the international situation warrants.

That the Air Force is aware of this ministry, and also aware of the part the Church plays in making available such a ministry, is illustrated by the following quotation from a letter addressed to the chief of Air Force chaplains by the present Chief of Staff, U. S. A. F., on the occasion of the first anniversary of a separate Air Force Chaplaincy:

"Chaplains of the Air Force have made a lasting contribution toward the spiritual, moral, cultural, as well as the physical well-being of the members of the Air Force and their dependents. Their application of the great traditional, historical religious truths to Air Force personnel, both individually and collectively, has strengthened immeasurably the will and devotion to duty of all concerned.

"It is heartening to know that the churches of America have given men of honor and character to serve as chaplains and to form an integral part of the Air Force team, dedicated to the defense of all the ideals upon which America has been built."

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Chaplain M. C. Poch is a member of the United States Air Force Staff in Washington, D. C.

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

A Result of Seeds Planted in War-Torn Soil

This building at Totsuka, Japan, purchased and renovated by our mission, was dedicated September 10, 1950. Here our Church's second Sunday school in Japan was begun in June, 1949. Now a "Saturday seminary" study group is also conducted here, as well as the mission's first kindergarten, started in September with an enrollment of 60. Center, right to left: Missionary Richard Meyer, John Hasegawa, who first started the Sunday school, Mr. Hasegawa's mother, and Mrs. W. J. Danker. (Photo by W. J. Danker)

BEACHHEADS FOR THE LORD'S ARMIES

By F. C. STREUFERT, D. D.

Hawaii, the Philippines, J... New Guinea, the Canal Zone, a... the roster of lands where God t... devastating war activity into the ... war upbuilding of His kingdom.

December 7, 1941. . . . At the very moment that Japanese planes were pouring death and destruction on Pearl Harbor, the Steamer *Lurline* was dashing through the perilous waters of the Pacific, headed for the mainland of California. On this ship were Synod's Secretary of Missions, together with the Rev. A. Hansen, Field Secretary of the California and Nevada District. They were homeward bound after carrying out the instructions of the 1941 synodical convention to explore the mission possibilities of the Hawaiian Islands.

The days in Hawaii had been eventful ones. The names of 398 of our own church members had been secured, military personnel and civilians who had gone to the Islands to work in the defense project. In spite of the feverish activity there was calm. Peacefully the giant warships lay at anchor in the harbor. Military men crowded the streets of Honolulu. None, however, believed that war would strike so soon, for negotiations between the United States and Japanese diplomats were still in progress.

So we, too, quietly met to consider the greatest need of the hour — the expansion of the Lord's kingdom at the crossroads of the Pacific. The plan submitted by the Board of Missions to open a mission in the Honolulu area for civilians was most heartily endorsed by the chaplains present. They and other men of the military forces pledged their wholehearted support to the undertaking. The chaplains continued as before to conduct services in their respective barracks, but civilians were invited to attend until a resident pastor might be called.

Then the Lord, in His wise providence, prevented the plan of the Board of Missions from materializing at once. Immediate plans for a missionary invasion of the Islands were suddenly changed by the attack on Pearl Harbor. But those plans were not frustrated.

Soon the Pacific was dotted with transport ships carrying thousands of our young men and women in the service of our country to the strategic Islands of Hawaii. Quick to sense the opportunity beckoning our Church, the Army and Navy Commission stepped in, took over the field, and provided military personnel with spiritual care. At the same time civilians were also invited to partake of all that the Church could offer.

War's end brought a halt to the great trek of men and might to the Pacific fortress. The service center in Honolulu, our pride in the Pacific, was disposed of. But the Church of the Mighty Fortress remained, and work among the civilians continued. In 1945 Redeemer Lutheran Church of Hawaii was organized and a pastor called. Only recently a beautiful house of God, located opposite the University of Hawaii and made possible by the ... erous gifts of the Lutheran Wo... Missionary League, was dedicate... the Lord's service. Facilities ... parish school are also provided ... Redeemer Church. In this ... school are fulfilled the dreams ... wishes of servicemen who had ... cepted our ministrations at the se... center. Nearly $3,000 had been ... tributed by them for this purpose.

Similar experiences of close ... operation between the Armed Ser... Commission and the Board of Miss... are found at many places. Outstan... were the joint efforts in the C... Zone. Here the first sermons were ... livered by Army chaplains; work ... continued by the consecrated hel... the laity and members of the Wa... League; encouragement was give... the Board of Missions. Then, ... war came, the Armed Services C... mission again took matters in ... with the result that we now ha... thriving congregation, Redeemer ... theran Church, in Balboa, Canal Z... together with a service center to ... the needs of both civilians and ... Armed Forces.

Joint effort of the two age... brought about the establishment ... a service center in Rio de Jan... Brazil, where Sunday after Sunday ... to 75 young military men meet ... our congregation for public wors...

Inseparably the work of ... Church's Board of Missions is li... with the work of the Armed Ser... Commission, looking after the spir... needs of the sick, the wounded, ... the maimed in the hospitals and ... valescent homes scattered thrpug... our country.

Today we are still living in ... hour, the opportunity to extend ... borders of His kingdom.

Though Satan invented war ... crush Christ and His Church, tho... he succeeded in hurling thous... into the abyss of hell, the Lord ... His loving-kindness has permitted ... even in time of war to enter into a... of the world where until then we ... had no opportunity to preach the W... We dare not fail Him now.

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Dr. F. C. Streufert is Synod's Secre... of Missions and Dr. O. H. Schmidt Ex... tive Secretary of Synod's Board of Fo... Missions. As such they have directed ... work of following up mission opportu... opened by Lutheran servicemen and c... lains abroad.

NGUARD FOR FOREIGN SSIONS

y O. H. SCHMIDT, D. D.

ory of our Church in World II and the years that followed s how effectively our chaplains a vanguard of foreign mission Take the Philippines for ex- Among the very first of the ans who "came back" were men iaplain (Col.) Martin C. Poch. aboration with the Board of Missions, a service center was in Manila, and the Rev. Theo. s, granted a year's leave of ab- rom his congregation in Pitts- Pa., was placed in charge. his first duty naturally was l toward the spiritual care of mbers of the Armed Forces, it evitable that he should also many other contacts. Soon he instructing civilians for recep- o the Lutheran Church. When rvice center, still maintained by the Army and Navy Com- and the Board of Foreign Mis- was moved to General Luna , Missionaries Herman Mayer dolph Prange lived and con- services there. More and more xtended the work from care for personnel to spiritual work the inhabitants of Manila. So rk of the chaplains led directly into the regular mission work now carried on in the Philippines.

Attention of our Church was very definitely directed to Japan as a result of Chaplain Robert Schwermann's Bible class in Manila among Japanese prisoners of war. He met them three times a week, held services early on Sunday mornings in a bowling alley converted into a very serviceable chapel, and eventually baptized thirty of them.

Members of our Church in the Armed Forces, encouraged by our chaplains to remain active in the Church, substantially supported work on those foreign fields. They continued their activity, even after they had returned home, by "talking up" foreign missions.

In Kunming, China, the China terminal of the air lift over the Himalaya "hump," Chaplain Langhans and other chaplains found occasion to open a service center. They aided some European Lutheran mission workers orphaned by the war from their source of support and built up very valuable good will for later foreign mission endeavors of our Church. Again there was active co-operation between the Army and Navy Commission and the Board of Foreign Missions. One of the China missionaries, the Rev. Paul Martens, was borrowed so that he might serve at the service center in Kunming, both agencies sharing the costs.

Just as soon as it was possible to return to Shanghai after the war, Chaplains Theo. W. Mikolon and Martin Yauk paved the way for future church work by befriending members of the Church and helping them in times of dire need.

The work of our chaplains in New Guinea and Hawaii and other places drew attention to those fields and in many ways prepared the road for postwar foreign mission programs. This is true particularly in Japan. Some of our chaplains were among the very first to land there, and they probably had much to do with the shaping of the policy of our Government and military occupation so far as religious matters are concerned. They made contacts which built up good will and understanding. Their activity and letters created interest for Japan in Synod and backed the request of the Board of Foreign Missions for permission to begin work there.

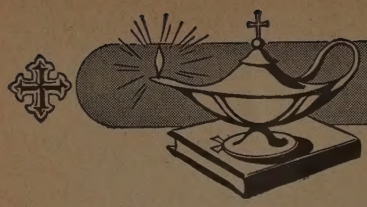
When the Executive Secretary of the Board of Foreign Missions made his first trip to explore the Japanese mission field, four chaplains of our Church stationed there aided him greatly. They were strategically situated for our contemplated work, knew where to go and whom to see, and offered a great deal of helpful advice. Much credit should be given them for the manner in which they helped our Synod get under way in Japan.

Even after the work of the missionaries had begun, chaplains continued to support it. Thus a memorable mission festival was held at Tokyo on the grounds of Chaplain Reiss's home. A collection taken there, together with the sums collected by Chaplain Huchthausen, resulted in a gift of about $1,000 for the new work — all from a few chaplains and civilians stationed there.

We look forward to similar splendid co-operation in the future, knowing that God works through all His servants both in time of war and in time of peace.

Fruits of Work by Chaplains and Lay Servicemen

(Top) First native church, Iralye, New Guinea, dedicated February 4, 1951. (Bottom) Service centers in Balboa and Manila have now become permanent churches



Editorials

The WITNESS Watchword: **"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises Him who hath called you out of darkness into His marvelous light."—1 Peter**

Pentecost and Mother's Day

Folks with a heart for the church year are dismayed a bit that Pentecost, a major Feast of the Church, should give way to Mother's Day. The latter was the product, in part at least, of plain ordinary advertising.

The two do not fall on the same date very often — not again this century. And this year the members of The Lutheran Church — Missouri Synod have an especially good reason not to resent the coincidence.

Pentecost reminds us of the outpouring of the Holy Spirit upon His Church to the end that it be rich in the works of faith and love.

Mother's Day reminds people of the warm outpouring of mother's love upon children and families.

And May 13, Pentecost and Mother's Day, is the date for the great effort of our Church throughout the nation to support the program of its Armed Services Commission. That work is an act of the Spirit and an act of love. In that work the Church — "the mother of us all," as Luther called it — seeks to provide for its sons and daughters as they are torn from their homes in these war-ridden years.

So, let's not worry overmuch about liturgical detail. Let us keep the Christian Feast, and let us channel all the warm sentiment of parenthood and mother's love into this unique and timely effort.

Build the Christian Home

"The Church as Builder of Families" is the monthly emphasis for May, as suggested in the co-ordinated program of *Parish Activities.* This is a happy suggestion, for the week of May 6—13 has been designated for the national observance of Family Week. The Family Life Committee of the Board for Parish Education offers as the theme for this year: "Making Home Life Christian." What can the Church do to make that theme effective? The Church has the only means whereby it can be made effective. To make life Christian is the work of the Holy Spirit. God's Holy Spirit, however, works through the means of grace, the Word and the Sacraments, and these Christ has entrusted to His Church. By encouraging the use of the Word and the Sacraments in the public service of the Church and of the Word in the home, the Church can do its part to make home life Christian. It can encourage the family pew. This implies more than having all the members of the family occupying the same pew. That may be a fine custom for stimulating family solidarity in public worship; but the important thing is that the entire family attend church. The Church can also encourage the family altar; it can encourage family worship at home. *Parish Activities* suggests various ways in which this may be done. For instance, a visitation of the homes with the new Christian Home Standard and a discussion of this Christian charter in all classes and groups in the parish would be most helpful. It urges such a visitation for May. The suggestions of *Parish Activities* are useful and stimulating; they are not meant to be more than that. Pastors and congregations can think of m additional ways to make the Church a builder of Christ families. For an example of a godly home, where God His angels were welcomed as guests, the Bible student n turn to Genesis 18. There God says of Abraham, the fat of believers: "He will command his children . . . and t shall keep the way of the Lord" (v. 19). Every believ father works and prays that his children may do that.

"Flaming Christianity" Key to World's Unrest

Under this heading the *St. Louis Post-Dispa* (March 25, 1951) published an address which Francis Sayre delivered in New York City, March 16, at the ann dinner of the Laymen's Movement for a Christian Wo Mr. Sayre, an Episcopalian, is the American representat on the United Nations Trusteeship Council. He is a for Assistant Secretary of State and was High Commissio to the Philippines at the time of the Japanese invas in 1941. His past public experience has made him thoroug acquainted with political, economic, and religious conditi in Asia as well as in America.

Mr. Sayre, referring to the ideologies by which world is torn in two today, holds that the civilization Western Europe is built essentially upon the assumpt of God. "We believe," he says, "as the greatest leaders people of other races for thousands of years before us h believed, that God created the universe, and the world inescapably His. His law must ultimately prevail; and law is a moral law. Man is God's creature, each individ personality, regardless of race or color or social class, is infinite value, and not to be brushed aside for any mate gain." In contrast with this belief, he regards Internatio Communism first of all as atheism, a profound and rati alized disbelief in God. "It begins," he says, "with thoroughgoing atheistic conception of the universe. teaches that the fundamental realities of the world rest man-created force and not on God — on material po and not on the things of the spirit." The consequences terrorism and falsehood and ruthless force, for "when n rejects God, moral standards disappear. Might repla right. Absolute dictatorship becomes the only alternative hopeless confusion and inaction." But Communism promi relief from existing intolerable living conditions and grading poverty, and emancipation for all of the teem millions of Asian people, struggling all their lives aga grinding poverty and hunger and disease.

What makes the present crisis still more perilo Mr. Sayre says, is that throughout the Eastern world in vations and technological advance are crowding out religious beliefs and customs.

Unfortunately the present East-West conflict cannot summed up as evil attacking good; but, as Mr. Sayre po out, "we of the West are, in spite of the Christian fun mentals upon which our civilization has for the most

n built, today hard bitten by stark secularism." That ly means this: Westerners, too, have made material gs their god and look to human power for a solution eir problems rather than to God.

All of this, Mr. Sayre suggests, affects us in two ways — , we must fight for a Christian program of national on, and second, we must look to our own individual r lives. "If America," he declares, "is to prove a really erful factor in saving Western civilization, there must a turning back by individual men and women more ionately to God. . . . The real solution depends upon ter spiritual power; and that emphatically depends not n political decisions, not upon mass organization, but n the inner lives of the great rank and file of men and nen like ourselves. . . ." So far Mr. Sayre.

If the people of the West would only heed the call to ntance directed to God's apostate people in the Old tament or to the call to repentance uttered by John the tist or by the Lord Jesus Himself! Repentance is an vidual thing; but a growing number of penitent indi- uals will be a salt to keep society from decay. The other essary thing to do is to fill the vacuum created by mbling heathen religions with the Gospel of Jesus Christ. h of these remedies, repentance at home and making dis- es abroad, have the divine approval of Christ Himself. Washington, not the United Nations, not the armed ngth of the entire West, including that of America, can e the world for decency and freedom; but only God's llible Word, which the Church is to proclaim. The urch's task is clearly defined. Let us be up and doing!

e the Man of Sorrows Now!

Yes, see Him now, the Son of Man, ascended into aven and sitting on the right hand of God the Father nighty on the throne of His glory. "The Head that once s crowned with thorns Is crowned with glory now." od is gone up with a shout, the Lord with the sound of rumpet." (Ps. 47:5). But the God who went up with the of victory is the Son of Man, who only forty-three days ore had been mocked, scourged, and nailed to the Cross. is, however, the Risen Lord, who, though the Seed of vid according to the flesh, was declared to be the Son of d with power, according to the spirit of holiness, by the urrection from the dead (Rom. 1:3-4).

And now this Son of God and David's Son has been re- ved up into heaven and sits on the right hand of God ark 16:19), where the heaven must receive Him until the es of restitution of all things, which God hath spoken by mouth of all His holy Prophets since the world began cts 3:20-21). There He pleads for us sinners, for "if any n sin, we have an Advocate with the Father, Jesus Christ, e Righteous; and He is the Propitiation for our sins; and t for ours only, but also for the sins of the whole world" John 1:1-2). There His hands are outstretched in bless- , as He blessed His disciples when He was carried up into aven (Luke 24:51). But there, too, these same hands hold e scepter of His royal power, for God "set Him at His n right hand in the heavenly places, far above all prin- ality, and power, and might, and dominion, and every me that is named, not only in this world, but also in that ich is to come; and hath put all things under His feet, d gave Him to be the Head over all things to the Church, ich is His body, the fullness of Him that filleth all in all ph. 1:20-23). There He guides and directs His Church; t there, also, He observes what men are doing to it.

The ascended Lord went to heaven to prepare a place for us. He would share His glory with us. He has given His disciples this promise: "And if I go and prepare a place for you, I will come again and receive you unto Myself; that where I am, there ye may be also" (John 14:3). Indeed, He will come again. This same Jesus, who was taken up from His disciples into heaven, shall so come in like manner as they saw Him go into heaven (Acts 1:11). The Son of Man will come in glory, and all the holy angels with Him (Matt. 25:31). Hence in all trials and tribulations be patient, thou child of God, and rejoice, for your ascended and glorified Savior and Lord shall deliver you from every evil work, and will preserve you unto His heavenly kingdom: to whom be glory forever and ever! Amen.

Christian Family Week

May 6—13 has been designated for the national observance of Family Week. Many lovely things will be said about the family and the home that week. Perhaps some will quote Thayer, who said: "As are families, so is society. If well ordered, well instructed, and well governed, they are the springs from which go forth the streams of national greatness and prosperity — of civil order and public happiness," or, more sentimentally, Bowring: "A happy family is but an earlier heaven." The home, too, will come in for its share of eulogies. It is not difficult to find beautiful quotations praising it. Said Pestalozzi: "Our home joys are the most delightful earth affords, and the joy of parents in their children is the most holy joy of humanity." And how often haven't we sung: "Be it ever so humble, there's no place like home."

This year Family Week ends on Pentecost Sunday. We must not overlook that fact. Only God's Holy Spirit, poured out upon the disciples on Pentecost, can make the family a Christian family and the home a Christian home. He has also favored us with a history of the family and with directives for a Christian home. The Lord God said: "It is not good that man should be alone; I will make him an help meet for him" (Gen. 2:18), and He made a woman and brought her unto man (v. 22). God blessed the husband and wife and said unto them: "Be fruitful, and multiply, and replenish the earth" (Gen. 1:28). God put a high estimate on the family when He said: "Lo, children are an heritage of the Lord; and the fruit of the womb is His reward" (Ps. 127:3). The Holy Spirit, through Paul, has told Christian husbands: "Husbands, love your wives, even as Christ also loved the Church and gave Himself for it" (Eph. 5:25), and Christian wives: "Wives, submit yourselves unto your own husbands, as unto the Lord" (v. 22). Where husbands love their wives as their own bodies (v. 28) and are willing even to give their lives for them, as Christ gave Himself for the Church, it should be a pleasant thing for the wife to accept her husband as her head and as the head of the family. The Church does not find it unpleasant to recognize Christ as its Head. To the fathers the Holy Spirit says, through St. Paul: "Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord" (Eph. 6:4), and to the children: "Children, obey your parents in the Lord; for this is right" (v. 1). Here we have God's directives for a Christian family and a happy home. No one can improve on them. Finally, what makes a family a Christian family and a home a Christian home is the presence of Christ. Nothing else will do. Therefore we sing: "Oh, blest the house, whate'er befall, Where Jesus Christ is all in all. . . . Blest such a house, it prospers well, In peace and joy the parents dwell, And in their children's lot is shown How richly God can bless His own."

I Was Sick and You Visited Me

By the REV. E. C. MANNS

Let them know — these former service men and women who are still suffering the physical and mental aftermath of war — let them know that God cares and the Church still cares.

(Top) Benediction after Communi received by Fred DeHart, T. B. p tient, from Hospital Contact Past K. Neumann, Fort Whipple, Ar

(Left) A cheering visit for Mr. Hec mann at Wadsworth Annex Hospit Los Angeles, from V. A. Chapla E. C. Manns

What our Church tries to do through its veterans hospital ministry is not only what some enthusiastic individuals term "a wonderful thing" or "a fine gesture." It is much more. The Church through this particular service is heeding our Lord's insistent bidding: "Comfort ye, comfort ye, My people. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned." Ours is not only a preaching mission, but also a counseling ministry, bringing guidance and comfort to the distressed and the perplexed, to the diseased and the disturbed.

Wars have always added to the responsibility of the Church. Not all the heroic lie buried in foreign lands or rest in national shrines. Many have returned with varying degrees of helplessness, vivid illustrations of the awfulness of war.

Many of these hospitalized veterans are Lutherans, members of the household of our faith, who are deprived of the normal ministrations of their home church and are deserving of the consolations of the Word. They, above all, must be given the blessed assurance of an abundant life in Christ.

For a few years it has been the writer's great joy to bring hospitalized Lutheran veterans the comforts of the Lord's Word, having been called by the Armed Services Commission of our Church to perform this service in the Los Angeles area. We are continuing to fulfill our pledge made to the men and women in uniform, "The Church cares!" If it was of prime importance that the Church go with them into the field of battle, it is equally important that the Church continue to serve them during the spiritual "battle" of the hospital ward.

"When a fellow's sick," a crippled Navy veteran explained, "he has a lot of time to think about religion, about God and eternity." The man speaking was a veteran who had asked the hospital personnel to send the Lutheran chaplain over to call on him. "I want to join the Lutheran Church," he concluded. "Along with thinking, I have done a lot of reading — about God and eternity and salvation. I've been searching whether there is something better for me when life is done. I've even bought a few religious books from different church publication houses. I've read the church papers of just about every denomination down in the chaplains' reading corner. But the church paper that I like the best has been the LUTHERAN WITNESS. I've also bought several books from the Lutheran publication house in Saint Louis. In reading these books I have found a better picture of God and salvation and eternity. From what I have read I am sure the Lutheran Church has what I need and what I want."

What joy we derived from sitting together discussing spiritual matters and preparing for Holy Baptism and confirmation! It must have been a happy moment for the angels in heaven, as it was for both of us, when we wheeled him into the chapel to receive the Sacrament of Holy Baptism and to pledge undying allegiance to Christ, the Redeemer.

The veterans hospital chaplain learns how God turns the fearful tensions of illness into peace of mind and soul. "Pastor," one patient confessed, "I know I have not had the faith in my Lord that I should have had; otherwise I would not have been so afraid of this surgery. Believe me, God, through this illness, has brought me closer to Himself and closer to my Church. I thank you most sincerely for standing by me."

It is the chaplain's privilege to see how God imparts strength of spirit in moments of physical weakness. There was the unchurched veteran, for instance, upon whom the chaplain called at the request of a Lutheran friend. The patient was interested and asked for a visit every time the chaplain was in the hospital. He admitted that churches did a lot of good for many people, but confessed that he was o who lived by a religious philosoph all his own. The chaplain tried car fully to fit his words to this patient case — to point out the love of God f all men, the sin of man, the grace God, the work of the Savior. Th patient read carefully the literatu which was brought to him. In tim he was even able to overcome h doubting question: "If God is so goo and merciful, why does He allo people to become so seriously ill with the assurance that "all thing work together for good *to them th love God.*" At last the man was con vinced to the point where he asked f Baptism. A series of discussions an instruction followed. At last he w ready and, though bedfast, insisted th "if God is kind enough to have m I want to go to the chapel to be bap tized." It was a very sick patient wh went with the chaplain to receive th priceless blessing. After the ceremon they sat down in the chapel to ta a while longer. With tears in his ey the man shook the chaplain's han saying: "Pastor, I see what you mea when you say everything works out f good if you love God." A few da later, when the chaplain next calle at the hospital, the nurse informed hi that the patient had died during th night.

The Church's hospital ministry mu go on. Through Word, Sacrament, an prayer it helps these fellow redeeme find and apply a faith which will allo God's eternal light to break throu the clouds of lonely sickness. Let o compensation and joy be found Jesus' assurance: "Inasmuch as have done it unto one of the least these My brethren, ye have done unto Me."

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The Rev. E. C. Manns is Luther chaplain for the veterans hospitals, L Angeles, Calif.

We hope to carry forward the high standards that we have set for ourselves in this present emergency.

THE NEED OF THE HOUR

By the REV. O. ADELBERT SAUER

e intensified program of the Armed ervices Commission in the present ional emergency makes it necessary ask the people of our Church for ther Mother's Day offering. We are ealing for the sum of $600,000. This ount over and above the present asury balance will carry forward ministry for a period of three rs. We are planning for three years rder to avoid interference with the ,000,000 Mission Expansion Offering horized by Synod for the next two rs. Our planned program calls for expenditure of approximately 0,000 per year. This sum is neces- y to meet the demands of our all- bracing and personalized program spiritual ministry to the service sonnel. By comparison this sum is out of line. During 1942, when the gram of the Commission was gain- momentum, we expended $275,000. the first six months of 1943, when were in full swing, the cost ounted to $171,478, according to the ort of Mr. Theo. W. Eckhart, Syn- s Financial Secretary.

Our method of service is unique among the church bodies of our country. We have established and maintained a direct individual contact with the Lutheran personnel of our Synod. Through the mails every service man and woman whose name is sent to the Commission receives a service prayer book, an identification disk, and pertinent tracts upon entering the services. After that he receives prayer cards, tracts, and *Loyalty for Christ and Country* as long as he continues in the military. This feature of the program alone calls for much detail work, a large clerical force, and continual revision of our records — to say nothing of the cost of printing and mailing.

Joint Committee

In a recent meeting in Washington, D. C., between the Armed Services Commission, The Lutheran Church — Missouri Synod, and representatives of the National Lutheran Council, an Administrative Committee of six men was appointed. The purpose of this committee is to avoid duplication of effort and to direct a joint program in accordance with predetermined policies. Since many military areas are being reactivated, we find it necessary to inaugurate a referral service in strategic localities to direct Lutheran service people to local congregations of their respective synods for worship and Communion. Money was voted for the establishment of such local headquarters. Two field secretaries have been called to set up this service and to keep it in operation. The plan also calls for area directors, who are being appointed as the program develops. They are to keep in close touch with pastors and congregations serving the military.

It is not in our thinking at this time to establish large service centers, as in the last war. We expect to lean heavily on local parishes and congregations. The expense of assisting such pastors and congregations with pastoral and secretarial help, equipment, and possible renovation of social quarters will have to be borne by the joint commissions. We believe that this will be money well spent; for the more the service personnel will be integrated into congregational life, the better it will be for their spiritual well-being.

On Land . . .

cial Baptism and nmunion Service, ober. 1950, by y Chaplain Milton lt, in a quonset chapel on the West Coast

. and on the Sea

rines and sailors rship aboard ship route to Inchon. September, 1950

ficial U. S. Marine ps, Department of Defense Photo)

A Pattern for Others

Our Synod has a total of sixty-eight chaplains serving with all branches of the military. One of these is assigned to the Canadian Army. New chaplains are called to active duty from the reserve pool as camps and training centers are developed. These men look to the Commission for supplies of all types of Christian literature, service manuals, and prayer books. This material is gladly furnished, but constitutes a steady drain on our funds.

The Veterans Administration Hospital chaplains of our Church are our responsibility. Eight full-time and seven part-time chaplains are serving in various localities over and above four area hospital chaplains called and salaried by the Commission. We believe that the expenditure of approximately $20,000 per year for salaries and supplies, in connection with this service, is money well spent to break the Bread of Life to those who are removed from the normal way of life.

With the help of God and the generous support of our people the Armed Services Commission of The Lutheran Church — Missouri Synod has been able through the years to carry forward a program of spiritual service which has been the inspiration and the pattern for other church bodies. Many church groups have studied our methods and have marveled at our system of personalized service. They were astounded at the close co-ordination between the home churches and the Commission, and the faithfulness of pastors in relaying names and addresses of their parishioners.

We know that our people will again demonstrate that we will not fail those who are called to serve our country in these troublous times.

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The Rev. O. A. Sauer is a member of the Armed Services Commission and is pastor of Bethlehem Lutheran Church, Richmond, Va.

News

WORLD

Gov. John W. Bonner of Montana vetoed a bill passed by the State Legislature which would have made conscientious objectors felons punishable by fine or imprisonment. The bill was directed against the Hutterite colonies in Montana, who refuse any kind of military co-operation.

Treatment of atomic blast burns has been simplified and improved by Army research. Rapid and less painful healing of burns involving under fifteen per cent of body surface is found to take place with the "open treatment" or exposure of the surface to warm, dry air, using no medication. A dry crust forms in 24 hours, the Army release reports, after which a high-calorie nutritious diet is supplied. Infection is prevented by antibiotic drugs. Once pain is controlled, patients can be taught to care for themselves. For more severe burns special dressings have been developed, which require no changing until second-degree burns are healed or third-degree burns are ready for skin grafting.

The Armed Services Commission of the Missouri Synod received commendation in *Church and State in the United States,* a historical survey by Dr. Anson P. Stokes, published by Harper and Brothers last year. In a discussion of the programs of U. S. churches in behalf of their members in military service he says: "The Army and Navy Commission of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States endeavored to keep a mailing list of all members of its communion [in the service], at its peak more than 110,000, and sent them monthly a devotional leaflet entitled *Loyalty,* frequently accompanied by a pictorial bulletin, special tracts, and other literature. This was perhaps the most ambitious project undertaken by any denomination to maintain contact between the church at home and its members in the Armed Services." III, 334.

In a discussion of improvements to be made in support of the Episcopalian chaplains, two writers in *Living Church,* January 7, 1951, suggest that a program of education reaching into the parishes be inaugurated to provide a central clearing file of current addresses of service personnel. "It is not . . . impossible to set up an efficient notification system whereby chaplains may be constantly informed of names and addresses of churchmen in or near their units. The Lutheran Church did an excellent job of this during the last war, and there is no reason why we cannot do the same. . . ." P. 18.

CHURCH

Family Week, May 6—13, will be observed by 800 radio stations throughout the country with a series of broadcasts on the theme "Children Deserve Christian Homes." The stories are built around the life and testimonies of such well-known persons as J. L. Kraft, cheese manufacturer; Mrs. Edith Sampson, delegate to the United Nations; Werner Sallman, famous for his paintings of Christ; and the Kirby family of Alabama, parents and children who have become a prominent merchant, county treasurer, superintendent of schools, physician, pastor, civic leader, and church leader. The Kirby family is convinced that successful living begins with family devotions.

Problems of the church press and the relation of the Protestant Church to international affairs were the two topics under discussion by representatives of 106 Protestant periodicals meeting in Washington, D. C., late in March for the 32d annual convention of the Associated Church Press. Dr. Guy Emery Shipler, editor of *The Churchman,* said major problems were "the need of educating clergymen to promote the church press and the right of religious publications to criticize the Church." Another speaker, discussing finances, said church papers should not be expected to operate without subsidies from the general church body. . . . The editors also asked for such exemptions from the proposed postal-rate increases as the Government may grant to other nonprofit or charitable organizations. The churches cannot ask for special preference as to rates, they said, since this would amount to Federal subsidy for the religious press. . . . Largest circulating Protestant weekly is the Methodist's official paper, *The Christian Advocate,* 310,000; the ULC *Lutheran* has 100,000. The two largest biweeklies are *Presbyterian Life,* 400,000; and the LUTHERAN WITNESS, 310,000.

In protest against a loyalty oa order issued by the University Denver to all faculty membe Dr. George H. Ball resigned his po as University chaplain. An eleve page letter to the university's Vic Chancellor Alfred Nelson explained h refusal on the basis of his religio (Methodist) beliefs and his belief democracy. "Any government whi compels the loyalty of its citizens not democratic," he stated. From th religious point of view he objected the part of the oath which require "undivided allegiance" to the Gover ment. He feared a contradiction be tween political and religious loyalty.

Nine trends threatening civil lib erties were listed recently at the 270 Yearly Meeting of the Arch Street an Race Street Friends of Philadelphi The Quaker committee said the fo lowing trends are cause for alarm local and national loyalty oaths; poli ically inspired trials; plans for regula tion of manpower; increasing censor ship and control of press and radi exclusion and deportation of "unre liable" foreigners; attempts to faste conscription and universal militar training upon youth; use of civ defense to create a war psycholog labeling of liberal ideas as subversiv increasingly frequent attempts thought control.

LUTHERAN

The moral caliber of Christia engaged in full-time Government serv ice is one of the most important co tributions the Church can make to th State, it was pointed out by UL President Franklin Fry in an addre to a Lutheran Church-State semin recently. The seminar, sponsored b the NLC Division of Public Relation was held at Alexandria, Va., for pa tors, church executives, and Luther laymen in Government service. Pa ticipants were Dr. Roy V. Peel, direct of the Census Bureau, Department Commerce; Dr. Richard H. Heind deputy director of the UNESCO Rel tions Staff, State Department; an Dr. Wendell Lund, attorney and fo mer assistant chairman of the W Production Board. The meeting w considered of special value because brought personal contact betwe church leaders and men in responsib Government positions.

Dr. Carl E. Lund-Quist, form director of the Division of Public Rel tions of the National Lutheran Counc in early April took up his new duti in Geneva, Switzerland, as chief Eur pean representative of the U. S. Committee for the Lutheran Wor Federation.

t. Luke's, New York City, ites Service Men and Women

A peaceful spot just one block west imes Square in New York City was overed by many Lutheran service and women during World War II, not for worship and Communion, fellowship, rest, and recreation. that the nation is again mobilizing, uke's Congregation is once more ting Lutheran military personnel ake its church their "church away a home."

With the co-operation of the Armed vices Commission in Washington, Luke's receives names and adsses of all service men and women or around New York. To them it ds a letter of invitation to make use the church and its facilities. On days are offered a Bible class at) A. M., the regular service at ven o'clock, a special Communion vice at twelve o'clock, and a Young ple's Guild fellowship supper at six he evening. The church lounge is ilable to all, and on Tuesday eveigs the young people have arranged ecreation evening. The church is ated at 316 West 46th Street; the v. Albert L. Neibacher is pastor.

condary School Teachers Meet

The Association of Lutheran Secdary Schools held its eighth annual ference on March 16—17 at Luran High School, Racine. The main akers for the occasion were Prof. P. Kretzmann of Valparaiso Uni'sity and Prof. O. C. Rupprecht of ncordia College, Milwaukee.

In his presentation of "A Total ogram of Christian Education," . Kretzmann pointed out that such

The Air Force Stays in the Family

the Rev. Herbert T. Bernthal, pastor of deemer Lutheran Church, Balboa, Canal ne, congratulates his son Robert upon his istment in the United States Air Force and ignment to Albrook Air Force Base in the nal Zone. Rev. Bernthal, a retired Air Force aplain, served in World War II and after his irement was in charge of the St. Louis Luran Service Center sponsored by the Armed rvices Commission of The Lutheran Church—ssouri Synod. Redeemer Church is an outowth of a World War II Lutheran Service nter in the Canal Zone. (Air Force Photo. leased by Albrook Air Force Base, C. Z.)

The SYNODICAL SCENE

a program requires (1) that the Church recognize its responsibility for providing Christian education on all levels for as many as possible; (2) that a clear line of demarcation be drawn between Christian and secular education; (3) that a distinctly Lutheran approach to education be developed because of the inadequacy or wrongness of present-day philosophies of education.

Dr. Kretzmann stressed that this basic Lutheran philosophy of education must be applied to all levels; that it must be closely related to the Lutheran Confessions and present a distinctly Lutheran *Weltanschauung;* and that its basic aim must be to train men and women who possess spiritual maturity in addition to the intellectual training required of them to take their place in the modern world. He then set forth a twelve-point program designed to achieve these aims.

Professor Rupprecht presented an essay on "Psychology and Its Implications for Lutheran Secondary Education." After tracing the history of psychology and warning against its misuse in educational practices, Professor Rupprecht emphasized the implications of psychology in our dealings with adolescents. He particularly stressed that the teacher must use a sound psychological approach in dealing with adolescents by showing altruistic love, fairness, joyousness, diligence, courtesy, and genuine modesty, and by avoiding every trace of pedantry. He must be conscious of the new intellectual powers and emotions of the adolescent and wisely use and direct them into profitable channels. The teacher is under minute scrutiny of the adolescent, and he dare not fail him at this critical time.

The conference resolved to duplicate Professor Rupprecht's essay and distribute it to all member schools.

The Association made plans to issue a quarterly newsletter in order to foster fellowship and co-operation among Lutheran secondary schools. Mr. G. A. Korntheuer of Fort Wayne was chosen editor for this publication.

The status of the high school teacher in regard to Selective Service and Social Security aroused considerable discussion. Since there was a great difference of opinion on this matter, the Executive Board was instructed to contact the committee appointed by Dr. Behnken and to seek clarification in this matter.

Officers chosen for the coming year are: E. J. Eggold, Milwaukee, President; E. F. Sagehorn, Cleveland, Vice-President; Ben Pfeiffer, Racine, Secretary; George Brandt, Cleveland, Treasurer.

The 1952 convention is to be held at Fort Wayne.

Memorial Building at Bronxville College

The new $500,000 Library and Science Building, now under construction on the campus of Concordia Collegiate Institute, Bronxville, N. Y., will be named in honor of two outstanding churchmen whose lives were closely associated with Concordia. The library will be known as the Walter A. Maier Library in memory of the great services of Dr. Maier to our Lutheran Church and the world. He often spoke of his deep appreciation to the Concordia faculty for encouraging him to prepare for the holy ministry.

The science wing will be known as the Arthur Brunn Science Building in memory of Dr. Arthur Brunn, who, for many years served as President of the Atlantic District, as Vice-President of Synod, and as chairman of the Board of Trustees of Concordia.

Funds have been supplied by synodical appropriation and by the congregations of the Atlantic, Eastern, and Southeastern Districts. Construction could not be undertaken until October, 1950, after the courts of New York State had clarified certain limiting zoning regulations of the village of Bronxville.

Owing to the increase in construction costs in the last several years, an additional $150,000 is necessary to complete and equip the building. The Greater Concordia Campaign to gather these funds is now in progress in the congregations of the Atlantic District.

The Brunn-Maier building at Bronxville will be a source of lasting inspiration to all students, for it will call to their minds the great service which these two men gave to Christ and encourage them to follow in their footsteps.

ALBERT E. MEYER

✠

Chaplain (1st Lt.) Carl T. Geist, former pastor of Trinity, Clifton, N. J., was graduated from The Chaplain School, Carlisle Barracks, Pa., in ceremonies on March 14.

✠ Dr. Otto F. Hattstaedt ✠

Dr. Otto F. Hattstaedt, former professor of German and history at Concordia College, Milwaukee, died of a heart attack on November 29, 1950, within a month of reaching his 88th birthday. In spite of the handicaps of old age, however, he was still active. He attended church regularly and within the last days had completed the manuscript of a new book of devotions which came from the press on the day of his death.

Dr. Hattstaedt was born on December 31, 1862, at Monroe, Mich. His father, the Rev. William Hattstaedt, prepared him for admission to Concordia College in Fort Wayne, Ind. He completed his course there in 1881 and was graduated from Concordia Seminary, St. Louis, in 1884.

In the fall of the same year Dr. Hattstaedt began his life's work at Concordia College in Milwaukee, teaching German, history, and geography. Chief among his additional duties was the direction of singing classes and choral groups. He retired from classroom duties in June, 1938.

A thousand Milwaukee alumni thank God for Dr. Hattstaedt's faithfulness and efficient contributions to their education. During the years in which Germans were migrating to America by hundreds of thousands the correct use of the German language was vital for the pastors of the Lutheran Church. The students of Dr. Hattstaedt achieved a good reading knowledge of German that unlocked the great treasures of the Reformation for them, and in almost every case were helped to a mastery of idiomatic German that enabled them to be bilingual in their ministry.

The secrets of the doctor's success as a teacher were without a doubt his faithfulness in the preparation for every class and his energetic presentation. He always spoke with conviction and authority and presented his materials with a fervor that won the attention of everyone.

The doctor's loyalty to the church at large prompted him to serve wherever his talents could be put to use. He loved to preach and compensated for his lack of actual experience in the parish ministry by serving as assistant pastor at various Milwaukee churches for a total period of forty-six years. His literary contributions to the work of the Church include his textbooks, which were used at every college of the Missouri Synod and at many other schools as well, his history of the South Wisconsin District, his many essays, and other articles written for *Der Lutheraner* and other church periodicals, and his collections of devotions which are prized as gems by all who can read German.

He is survived by four sons and three daughters: The Rev. Otto Hattstaedt, Concordia Publishing House, St. Louis; Dr. Edwin Hattstaedt, professor at Concordia College, Milwaukee; Messrs. Alfred and Theodore and Miss Amalia, Milwaukee; Mrs. Karl Dietz, Milwaukee; and Mrs. Paul Koenig, St. Louis. His family, colleagues, and friends gathered in Trinity Church, Milwaukee, where he had been a member for the past eighteen years, and heard his friend Dr. Henry Grueber thank God for the abundance of His grace that He manifested to the Church through the long ministry of His humble but faithful servant. Burial was at Wanderer's Rest Cemetery, where Mrs. Hattstaedt was laid to rest in 1938. LEROY C. RINCKER

✠

ACROSS THE PACIFIC

With a field altar set up on a jeep radiator, Chaplain G. W. Hyatt held two and three services a day for men of the 24th Division in Korea. . . . "I would speak two or three sentences in English," writes Chaplain John Grapatin, "and the Christian interpreter would repeat these to the ROK's in the audience. He became quite emphatic, stressing the fact that Jesus is the Hope of the world." . . . Sonarman Kenneth Wudel of Kennan, Wis., invited men of three destroyers off Formosa to Sunday services. Since no chaplain was aboard, he read the devotional service out of *Loyalty*, the Armed Services Commission publication. "I 'preached' to a packed house," he reported.

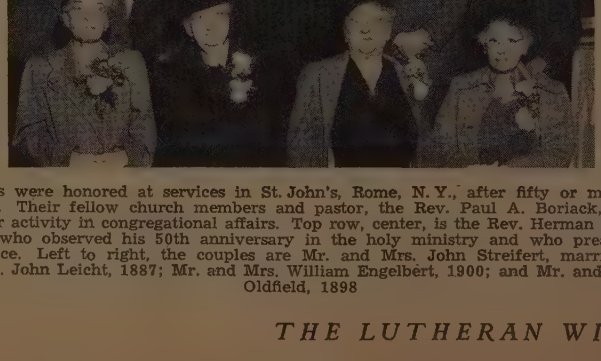
Soldier's Prayer Answering th Call to Duty the Second Tim

O Lord, again the sound of marching fe
The roar of motors raising planes on hig
And thrusting motored weapons on the
way.
The pulsing Diesel whistles into town.
Its swinging headlight, as a finger brigh
Points out the waiting group that leav
tonight.
No new adventure lures us, for the yea
We served in war before have taught
well
To know that war is blood and mud an
tears
And suffering too great for man to te
Yet, as we wait, we think not of ourselv
But of our wives and children in our ca
And parents who once more beside
stand,
Now older than before, with graying ha
These we commit, O Father, to Thy ca
It is Thy will that we must be away.
Take care of them, and also be with
Wherever Thou dost send us, Lord, w
pray. MRS. A. C. PETERSON

✠

A $675,000 addition to Concord Publishing House, now under co struction, is the second major expan sion move to be made by Synod publishing house in 26 years. The in crease is necessary, according to Mr. A. Dorn, manager since 1941, in orde to fill an ever-widening sphere service. CPH has barely scratched th surface of the country's potential mar ket for religious merchandise, he be lieves. In the past ten years the com pany's business volume has quadruple from $860,000 to $3,500,000. Profits ar transferred to the Church's gener treasury for missions and expansio The new three-story building will oc cupy the equivalent of a city bloc its 80,000 square feet of floor space wi add about one third to the prese footage.

Faithfulness for Life



Four couples were honored at services in St. John's, Rome, N. Y., after fifty or more years married life. Their fellow church members and pastor, the Rev. Paul A. Boriack, know the also for their activity in congregational affairs. Top row, center, is the Rev. Herman Meier, Loc port, N. Y., who observed his 50th anniversary in the holy ministry and who preached at t special service. Left to right, the couples are Mr. and Mrs. John Streifert, married in 189 Mr. and Mrs. John Leicht, 1887; Mr. and Mrs. William Engelbert, 1900; and Mr. and Mrs. Robe Oldfield, 1898

Ascension

ing, ye bells of heaven, ring loudly.
Christ, who bore our many sins,
leading for His blood-bought children,
Now His glory reign begins.

nners in derision crowned Him,
Mocking Him who came to die;
ee, ye saints, the Man of Sorrows
Rising to His throne on high.

ing, ye bells of heaven, ring loudly,
These glad tidings to declare:
esus rose to heaven victorious
For His children everywhere.

rown the Savior, angels, crown Him,
Who our evil foe o'ercame.
lay we never fail to praise Him,
Never blush to bear His name.

MARIE C. TURK

DEATHS

dward Kraus (September 26, 1881, ees Rocks, Pa., to March 27, 1951, nado, Calif.), son of George and a Heinsberg Kraus; graduated Concia Seminary, St. Louis, 1907. Missionat large and pastor at Christ, Eagle ngs, 1907 to 1908; pastor, St. Peter's, ces-Barre, Pa., 1908 to 1913; St. John's, ton, Pa., 1913 to 1923; St. John's, t, Pa., 1923 until retirement, due to ill th, 1947; camp pastor, Camp Shelby, ., 1918. In 1910 married Hanna Eliza- Paulus, Pittsburgh, Pa.; preceded in h by his wife, 1947, and one son, lost ir action over Germany, 1944; surd by a son and two daughters. Funeral ice March 28, Coronado, Calif., con- ed by the Rev. Loren Rumsch, Chula a. Body flown east, home funeral ice at St. John's, York, Pa., March 31, Rev. Samuel S. Shore, Lancaster, Pa., cher and the undersigned, officiant. ial in Prospect Hill Cemetery, York, Pa.

ENNO A. SCHMOOCK

eorge Joseph Samuel Beyer (June 21, , Altenburg, Mo., to April 2, 1951, lin, Tex.), son of Teacher George and abeth Sara Kramer Beyer, graduated n Concordia Seminary, St. Louis, 1913. or at Bonanza, Ark., 1913 to 1919; st Church, Cisco, Tex., 1919 to 1923; e, Marlin, Tex., 1923 until retirement, to ill health, 1947. Was chairman of Texas District Young People's Board, to 1942; author of a number of Ger- devotional books. In 1922 married tha Mueller, Pittsburgh, Pa.; their one died at the age of two; is survived by wife, a brother, and two sisters. eral conducted April 4, the under- ed the speaker and the Rev. J. L. zog, liturgist. Committal in Calvary etery, Marlin.

L. J. WERNER

Carl Fredrick Hinrichs (November 28, , Victor, Iowa, to March 22, 1951, Mal- , Iowa), son of J. Christian and Catherine Schlesselmann Hinrichs, duated from Concordia Seminary, Saint is, in 1911. He held pastorates in New e and Sykeston, N. Dak., 1911 to 1916; engo, Iowa, 1916 to 1927; May City, a, 1927 to 1931; Mallard, from 1931 il his death; served as circuit Visitor over 20 years. In 1911 he married Martha Burke, who survives him with eight children, five brothers, and nineteen grandchildren. Funeral services were held at Trinity Lutheran Church, Mallard, Iowa, March 26. Services and committal were conducted by Rev. Max Ansorge of Spirit Lake, Iowa, the sermon was preached by the Rev. Walter Discher, Clarinda, Iowa, Second Vice-President of the Iowa District West. Burial was in the Rush Lake Cemetery.

MARVIN F. HINRICHS

George Frederick Witte (June 11, 1895, Los Angeles, Calif., to March 10, 1951, Hollywood, Calif.), son of Frederick J. Witte and Maria Oldenburg Witte; graduate of Concordia Seminary, St. Louis, 1918. Pastor at Seattle, Wash., 1918 to 1921; of Bethany, Hollywood, Calif., 1921 to 1951. Married to Cornelia H. Donhost, July 29, 1924, Los Angeles, Calif., who survives with two daughters. Funeral service at Bethany, Hollywood, the Rev. G. H. Smukal preaching, Wm. C. Gesch serving as liturgist, George E. Theiss reading the service at the grave. Burial in Grand View Cemetery, Glendale, Calif.

RENO H. JESKE

DEATH NOTICE

Chaplain (Lt. Col.) Alex P. von Schlichten, killed April 6 in a plane crash near Santa Barbara, Calif. Stationed at Fort Monroe, Va., since his return from Germany in August, 1950, he was on an inspection of bases on the West Coast when the accident took the lives of all 22 passengers.

New PUBLICATIONS

The Early Christian Church According to the Book of Acts. By J. M. Weidenschilling. Concordia Publishing House, St. Louis, 1950. 175 pages and 168 pages, respectively, 5×7½. *Teachers' Guide*, $1.25. *Pupils' Manual*, 75 cents.

These stout booklets provide ample material for a chapter-by-chapter study of the Book of Acts. Supplementary questions for discussion, "chief lessons" for daily life, and correlated Bible readings enhance the value. These are noteworthy contributions to the Bible study movement in our Church.

The Best Is Yet to Be. By Paul B. Maves. The Westminster Press, Philadelphia, 1951. 96 pages, 5¼×7½. $1.50.

This book provides splendid goals for the thinking and the attitudes of elderly people in the midst of their handicaps. Each of the eleven chapters concludes with devotional material which the pastor will find useful in guiding the meditations and prayers of his elderly shut-ins. In special cases the book will be useful to place directly in the hands of old folks.

Leading a Sunday Church School. By Ralph D. Heim. The Muhlenberg Press, Philadelphia, 1950. 5½×8¼, xi+368 pages. $4.75.

One of the few good books on the administration of religious education in the parish with special emphasis on the Sunday school. Dr. Heim shares his rich experiences to give the reader a complete manual covering the major areas of the field. Unfortunately the book cannot be recommended without reservations. Some of his basic principles are open to serious question, and these mar an otherwise valuable contribution.

The Life and Times of Martin Luther. Selections from J. H. Merle D'Aubigné's *History of the Reformation of the Sixteenth Century.* Translated and revised by H. White. Moody Press, Chicago. 559 pages, 5×7. $3.50.

D'Aubigné, a French Protestant, issued his *History* in 1846. Scholarship in Luther research has progressed since his time, but his work remains unexcelled in warmth of appreciation. Lay readers will enjoy the anecdotal and applied style. This book takes Luther's life up to his marriage, in 1525.

I Seen Him When He Done It. A Handbook of Christian Etiquette. By Gladys Blanchard Muller and Dorothy Blanchard Bennett. Van Kampen Press, Wheaton, Ill., 1951. 70 pages, 5¼×7¾. $1.25.

This sprightly little manual of etiquette for people and pastors is illustrated with provocative cartoons and pointed with pungent comments on most of the relations of church people with one another. The motivation is a Scriptural one. The booklet will be useful for review in church societies.

1951 Vacation Bible School Material. Workbooks: "We Learn About God" (Beginner Dept.), 23 cents net; "Our Heavenly Father" (Primary Dept.), 33 cents net; "The God We Worship" (Junior Dept.), 33 cents net; "The One Eternal God" (Senior Dept.), 33 cents net; Teacher's Manual, 50 cents net. Handicraft Projects: Each department, 20 cents net. Concordia Publishing House, St. Louis.

Again a complete, interesting, and thoroughly Christian set of study materials for our Vacation Bible Schools. Children and teachers alike will relish them.

Concordia Bible Student, Vol. XL, No. 3. 65 cents per annum.

Concordia Bible Teacher, Vol. XII, No. 3. $1.00 per annum. "History of Israel, Part II," April—June, 1951 Concordia Publishing House, St. Louis.

The current items for Bible classes, edited by Dr. J. M. Weidenschilling, review the closing era of the Old Testament. The chief accent is on the content of the Scriptural books. An important unit in the *Bible Teacher* is the article "Relating Bible Study to the Interests of the Pupil."

More Than Bread. By Frank B. Herzel. Muhlenberg Press, Philadelphia, 1949. 280 pages, 5¼×7¾. $2.50.

This interesting book on church and ministry in rural areas does a good job in alerting to the dignity, the opportunities, and the advantages of the farming community, and the problems and overall techniques of the rural church. The book is useful in portraying a spread of topics and problems. This reviewer finds it rather spare in concern for the life of God realized explicitly through the redemptive work and Gospel of Jesus Christ.

MUSIC

Reviewed by Walter Wismar

Too often much of the music published today is unsuitable for either service or concert use in our churches. What a comfort, then, to be able to return to the tried and tested music of the Old Masters. Concordia Publishing House is making this music accessible to church musicians in new editions and is constantly increasing the list, without neglecting the composers of the present age. The following numbers are treasures of old.

Concerto in C Major. Arranged for Organ by Johann Sebastian Bach. 85 cents.

Concert music should be studied not only by concert organists, but also by church organists and organ students. This concerto and the following two numbers call for diligent practice and preparation, but, when mastered, they will give pleasure to the performer as well as to the audience.

Concerto in F Major. By Tomasso Albinoni. Transcribed for Organ by Johann Gottfried Walther. 85 cents.

The Albinoni concerto will prove no less interesting and spirited than the Bach number. Given the organ, the talent, and the technical equipment necessary to master this concerto, its performance will be a thrilling experience.

Chorale Partita on "All Glory Be to God on High." By Johann Sebastian Bach. $1.50.

Here we have 24 pages of music, 17 variations, on one chorale. The variations are also found in Dupré's monumental edition. The above edition is better spaced and clearer in print. May be used singly or in groups of two or three. Excellent concert music.

All the above numbers are superior reprints. The editor is Prof. Walter E. Buszin, musicologist, whose foreword in each case no serious musician can afford to leave unread.

Allebreve in D Major. By J. S. Bach. 50 cents.

The *Allebreve*, written in Weimar, is a four-part fugue in the strict style. Useful in the service.

Concordia Hymn Anthems: Concordia Publishing House is introducing a new series of anthems for mixed voices based on hymns with a set of six by Healey Willan, priced from 16 to 18 cents each:

HA 2001 Rise, Crowned with Light
HA 2002 Round Me Falls the Night
HA 2003 Lift Up Your Heads, Ye Mighty Gates
HA 2004 Hosanna to the Living Lord
HA 2005 Father of Heaven, Whose Love Profound
HA 2006 Christ, Whose Glory Fills the Skies

Two other choir numbers by the same composer at 15 cents each are:

CH 72 Like as the Hart
CH 73 I Will Lay Me Down in Peace

Announcements

Ordinations and Installations

PASTORS

Installed:

Beck, Ernest A., Trinity, North Bergen, N. J., by Carl Bergen, Dec. 3, 1950.
Becker, Alvin, Calvary, Rosemont, Nebr., by David Kreitzer, April 1.
Borgmeyer, E. L., Trinity, Scribner, Nebr., by Walter Lang, April 1.
Buhl, Walter R., Zion, Springfield, Minn., by Walter P. Scheitel, March 21.
Fiehler, Daniel G., Trinity, Schenectady, N. Y., by Adolph Steinke, Nov. 10, 1950.
Hafner, Roland L., St. Peter, Deshler, Nebr., by E. B. Hilst, April 1.
Metzger, Robert, Emanuel, Corona, N. Y., by Detlef Kraft, Nov. 12, 1950.
Meyer, Albert E., President of Concordia Collegiate College, Bronxville, N. Y., by Pres. H. J. Rippe, Oct. 15, 1950.
Miller, Channing, Christ, Augusta, Mo., by A. Miessler, April 8.
Schaefer, Frank, Zion, Hay Springs, Nebr., by H. M. Roth, April 1; St. Paul, Rushville, Nebr., by R. W. Huber, April 8.
Schoenfeldt, Howard J., Grace, Livingston, N. J., by P. F. Arndt, Dec. 10, 1950.
Thormahlen, Theodore, Redeemer, New London, Conn., by H. Wehmeyer, Dec. 3, 1950.
Tusty, Julius B., Ascension, Flushing, N. Y., by Detlef Kraft, Nov. 5, 1950.
Wagner, B. Jerry, Resurrection, St. Paul, Minn., by Herbert Lindemann, April 8.
Wolf, Carl H., St. Paul, Venus, Nebr., by P. J. Wirth, March 23.
Wunderlich, Herbert, St. Paul, Stevens Point, Wis., by John Brandt, April 1.
Youssi, W. H., Zion, Laramie, Wyo., by H. W. Niermann, April 8.

TEACHERS

Installed:

Block, Cand. Rudolf, Trinity, Bronx, N. Y., by P. Sander, Oct. 10, 1950.
Christian, Cand. Robert, Bronx Christian Day School, Bronx, N. Y., by B. von Schenk, Sept. 11, 1949.
Showers, Cand. Richard H., St. Luke, Croydon, Pa., by Laurence E. Wachholz, April 1.
Stietzel, Walter, Grace, Bronx, N. Y., by E. Giese, Sept. 26, 1948.
Wittmer, Arthur E., Executive Secretary of Parish Education in the Atlantic District, by Pres. H. J. Rippe, Jan. 21.
Wurthmann, Walter, St. Paul, Paterson, N. J., by A. G. Dick, Aug. 27, 1950.

Cornerstone Laying

Austin, Tex. Birkmann Chapel, Concordia College, Feb. 25.

Dedications

Austin, Tex. Kramer Hall, Concordia College, Feb. 25.
Kansas City, Mo. Calvary, church, March 11.

Anniversary

Temple, Tex. Immanuel, 25th, April 1.

Nominations

For the Associate Professorship and High School Principalship at Concordia College, St. Paul, Minn.

Mr. Arthur M. Ahlschwede, M. A., St. Paul, Minn.: Nominated by St. Stephanus, St. Paul, Minn.; St. John's, Seward, Nebr.; St. John's, Osseo, Minn.; St. Paul's, Fairmont, Minn.; Zion, Hopkins, Minn.

Mr. Paul A. Bierwagen, B. S., Wauwatosa, Wis.: St. Paul's, Quinn, S. Dak.; Bethany, Milwaukee, Wis.

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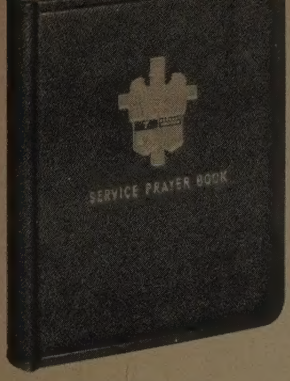

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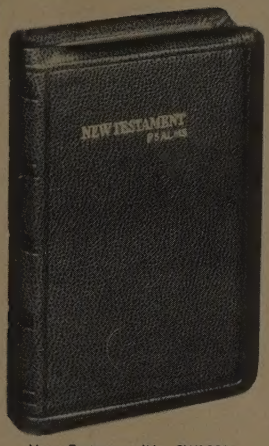

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